

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **اللّٰهُ**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one will lead astray, and whom-so-ever He leads astray, no one will ever guide.

I testify that there is no God but **اللّٰهُ** to whom there is no partner
and I testify that Muhammad **ﷺ** is his servant and messenger

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ ، وَالتَّنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ،
وَاتَّقُوا اللَّهَ ، إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ (الحشر ، 18)

"O you who believe, fear Allah, and let every soul look to what (provision) it has sent forth for tomorrow. And fear Allah, for Allah is well-acquainted with (all) that you do" (S59, A18)



Brothers and sisters, ASA.

The topic for today's khutbah relates to a term in Arabic and that is: **الظَّن** "Az-zann".

Zann defines to a state where there is doubt or there is suspicion. Zann defines a lack of certainty.

In Arabic, when one wants to define the fact that he or she is certain about something, we use the term:

يَقِين

"Yaqeen". "Ay-qana" means that one has attained certainty.

يَقِين "Yaqeen" defines a state of certainty where there is no doubt. For instance, when you see something with your own eyes, you know for certain that it happened; you have seen it. You become certain about it and you have no doubt. If you hear something with your own ears, you are certain about it, and you have no doubt.

If however you are told by a person that something was seen or something was heard, then you do not have that certainty any more. You did not see and you did not hear. Your level of certainty or indeed your level of doubt will ultimately depend on the level of trust that you have in that person. But even then, it is not "yaqeen" but it is belief. You can only state that I believe what you say or I do not believe what you say. Which ever it is, it is not based on certainty.

It therefore makes sense that as human beings, a major part of our "Yaqeen" is based on our senses. To see it, to hear it, to touch it, to smell it and to taste it is to believe it. As human beings, we also know that sight is a very powerful tool that establishes "Yaqeen".

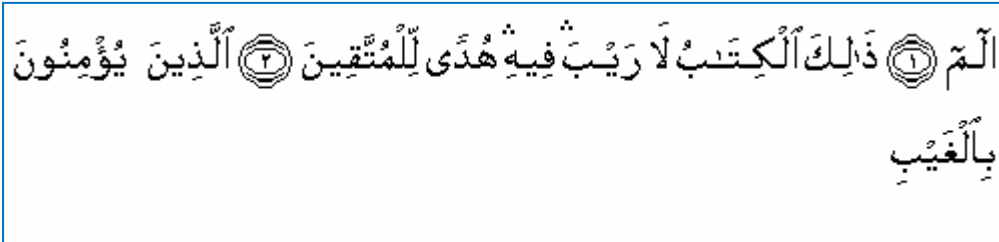
In the Holy Quran, we read many times how the disbelievers tested the messengers of Allah to let them see Allah(SWT) with their own eyes so as they would believe:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

"And when you said: O Musa! we will not believe in you until we see Allah openly" (S2, A55)

Even though being certain is a very powerful position, people do not usually run their lives on certainties. If we look at our own lives, we quickly realize that not everything that we do is based on certainty. A lot in our lives is based on judgments, calculations, perceptions and so on. There is definitely a lot of doubt in our lives.

As Muslims, we have believed in Allah(SWT) without “Yaqeen”. We have accepted the teachings of the Prophet(SAAWS) without “Yaqeen”. We have believed that the Quran is the word of Allah without “Yaqeen”. We have believed in the angels, in the hereafter, in the day of judgment and in paradise and hellfire without any of our senses being exposed to any of them.

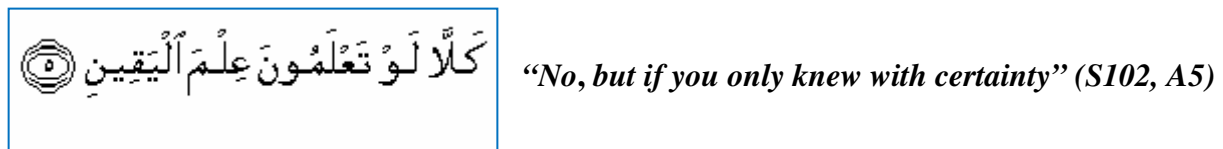


“A.L.M. This is the Book without doubt, a guidance unto those who fear Allah (Al-Mttaqeen). Those who believe in the Unseen” (S2, A1-3)

Many of us have doubts now and again. But, praise be to Allah, we have been blessed with guidance to have “insight”. The “insight” into the existence of a creator should be as powerful as the perception of “sight”. That is what is so special about the human being. We have the wonderful tools of the mind and the heart. Where we may lack the benefit of sight, we are able to use insight and sometimes insight can be much more powerful than sight itself. This is also definitely not restricted to just believing in a creator, but has an impact on most of what we do on a daily basis. The power of insight.

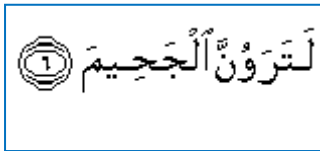
For those disbelievers who do not want to exercise their insight, Allah(SWT) has warned them that the day will come when they will witness by their own eyes the punishment of hell, and then they will be in no doubt about it:

In Surat “At-Takathur”, number 102, we read:



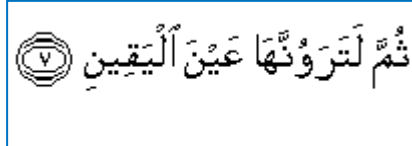
“No, but if you only knew with certainty” (S102, A5)

Allah(SWT) tells the disbelievers “if you truly had the certain knowledge” then:



”You shall certainly see Hell-Fire” (102, A6)

The disbelievers are told, if you have certain knowledge, you surely will know that you will witness hell-fire. But even then, it is not as certain as when you will see it with your own eyes:



“Then you shall definitely see it with certainty by the sight of your eyes” (S102, A7)

For Muslims, we need to have some understanding of these terms in order to help us understand the concept of **الظَّن**. So, what is “Zann”.

We have seen that on one hand we have “yaqeen” (certainty) and on the other we have “al-ghaib” (unknown), and somewhere in between we have the concepts of incomplete knowledge, such as “Zann” and “Shakk”. “Zann” and “Shakk” are probably best translated as “doubt” and as “suspicion”. The bottom line is that doubt and suspicion do not translate into “certainty” and nor do they translate into “the unknown” in any language, and Muslims need to be aware of how to deal with these terms.

Of more concern, is the term **سوء الظن**. This is understood as that where there is doubt, one entertains the worse scenario as opposed to the better one when both may apply.

We see this in our everyday life. People deal with each other based on loyalties and prejudices. You give some the benefit of the doubt while for others you always entertain the worse possibility.

This is what Islam defines as **سوء الظن**; thinking the worse of someone without certainty.

Let us ask ourselves, do we as Muslims truly behave in this manner. Do we give each other the benefit of the doubt, or do we always entertain the worse possibility for our brothers and sisters?

This is what **سوء الظن** is all about. Do you give your brother or sister the benefit of the doubt?

We know from the incident of “Al-Ifk” that some of the Muslims in Madeenah entertained in the mother of the believers Aisha(RAA), and this is what the Quran revealed in educating the Muslim Ummah:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

“For when you heard what is being perpetrated, the believers, both men and women alike, thought best of themselves, and said "these rumours are manifestly untrue” (S24, A12)

Islam teaches us that in life, there are uncertainties. But, when it comes to dealing with each other, Muslims must give the benefit of the doubt to each other. Better still, we should avoid dealing with doubt altogether.

أقول قولي هذا وأستغفر الله لي و لكم

2nd Khutbah:

الحمد لله ثم الحمد لله. الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا وسَيِّئَاتِ أَعْمَالِنَا . أما بعد :

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

This aya, brothers and sisters is the essence of this khutbah.

In Surat Al-Hujurat, surat 49, we have many lessons on the way believers should conduct themselves with other believers, and this aya is just one of them:

“O you who believe, avoid much of what is suspicion or is doubtful. For, among some of this suspicion there is a potential to sin: And spy not on each other nor let some of you backbite others behind their backs. Would any of you like to eat the flesh of his dead brother? No, you surely would abhor that. And keep your duty (to Allah). For Allah is most Forgiving, most Merciful. (S49, A12)

What a wonderful lesson to us all, Muslim and non-Muslim alike. Allah(SWT) tells us how we should practice when dealing with what is considered as doubtful or as suspicion. Yes, Islam does not deny that in some cases, what is doubtful may indeed prove to be true. However, by avoiding “much of what is doubtful” we avoid the potential to sin by wronging others when acting on doubt. Because of this potential harm to ourselves and to others we are asked to avoid doubt as much as possible. Islam, in this aya, is practicing what we now accept as an amazing part of our judicial system: innocent until proved guilty beyond any reasonable doubt. Islam taught us this principle hundreds of years ago:

أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتُّمٌ

“avoid much of what is suspicion or is doubtful. For, among some of this suspicion there is a potential to sin”

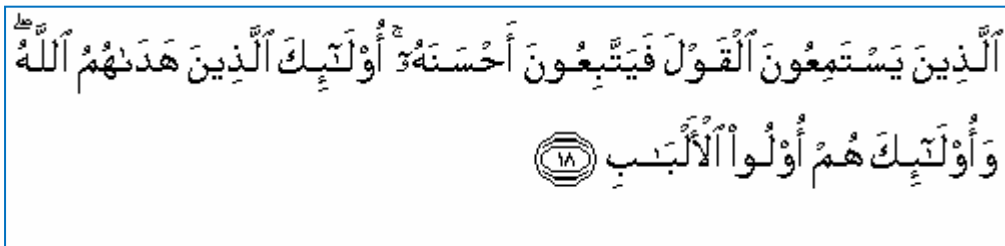
Saeed Bin Al-Mussaib said: Some of my brothers among the companions of the Prophet(SAAWS) wrote to me advising:

- Always think best of the affairs of your brother unless you are given undeniable evidence otherwise. *(give your brother the benefit of the doubt)*
- Never assume that a word uttered by a Muslim to be bad, if you can find some good in it. *(look for avenues to excuse and forgive your brother even when you hear from him something inappropriate)*
- Whoever leaves himself open to accusation can only blame himself. *(this is very interesting. Even when the companions understood not to act on doubt, they were clear on the fact that why cast doubt about oneself. It is incumbent upon us to act in a manner that will not cast doubt on our behaviour)*
- Who ever keeps hold onto his secrets keeps his power in his hand. *(again, similar advise to be prudent)*

- Your best reward with someone who has disobeyed Allah in the manner he has dealt with you is to obey Allah in the manner you deal with him. *(finally, when it is certain that you have been wronged beyond doubt, remember that there is still our duty towards Allah(SWT) in the manner we respond)*

This is the level of civilization the companions of the Prophet(SAAWS) have attained through the teachings of Islam. That was their level of understanding, and their behaviour and conduct was based on that. This is why people entered Islam in their droves. It was this level of civilization. Let us take example from that and behave in the manner fitting of the believers.

We ask Allah to be among those described in this aya:



“Those who listen to the Word, and follow the best of it: those are the ones whom Allah has guided, and those are the ones with understanding” (S39, A18)